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WORLDLY
WISDOM FROM
FRANKLIN

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WORLDLY WISDOM

from

Benjamin Franklin

Selected and
Arranged

By F. S. BIGELOW

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Worldly Wisdom *from* Benjamin Franklin

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Worldly Wisdom *from* Benjamin Franklin

IT WOULD BE thought a hard government that should tax the people one-tenth part of their time, to be employed in its service: but idleness taxes many of us much more.

Sloth makes all things difficult, but industry all easy.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

LOST TIME IS never found again; and what we call time enough always proves little enough.

Sloth, like rust, consumes faster than labour wears, while the used key is always bright.

Dost thou love life, then do not squander time, for that is the stuff life is made of.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

HOW MUCH more time than is necessary do we spend in sleep! forgetting, that "the sleeping fox catches no poultry," and that there will be sleeping enough in the grave.

Laziness travels so slowly, that poverty soon overtakes him.

God helps them that help themselves.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

HE THAT RISETH late must trot all the day, and shall scarce overtake his business at night.

He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour.

Early to bed, and early to rise, makes a man healthy, wealthy and wise.

INDUSTRY NEED not wish, and he that lives upon hope will die fasting.

There are no gains without pains; then help hands, for I have no lands.

Industry pays debts, while despair increaseth them.

Drive thy business, let not that drive thee.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

DILIGENCE IS the mother of good luck, and God gives all things to industry.

Then plough deep, while sluggards sleep, and you shall have corn to sell and to keep.

Work while it is called today, for you know not how much you may be hindered tomorrow.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

EMPLOY THY time well, if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour.

Many, without labour, would live by their wits only, but they break for want of stock.

One today is worth two tomorrows.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

IF YOU WOULD be wealthy, think of saving, as well as of getting.

Want of care does us men more damage than want of knowledge.

Keep thy shop, and thy shop will keep thee.

Fools make feasts, and wise men eat them.

IF YOU WOULD have your business done, go; if not, send.

The eye of a master will do more work than both his hands.

Not to oversee workmen, is to leave your purse open.

Buy what thou hast no need of, and ere long thou shalt sell thy necessaries.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

FLY PLEASURES, and they will follow you.

What maintains one vice, would bring up two children.

When the well is dry, they know the worth of water.

Beware of little expenses; a small leak will sink a great ship.

THREE REMOVES are as bad as a fire.

Pride is as loud a beggar as want, and a great deal more saucy.

At a great pennyworth pause a while. Perhaps the cheapness is apparent only, and not real; or the bargain, by straitening thee in thy business, may do thee more harm than good.

A PLOUGHMAN on his legs is higher than a gentleman on his knees.

If you would know the value of money, go and try to borrow some; for he that goes a borrowing goes a sorrowing.

Get what you can, and what you get hold,
'Tis the stone that will turn all your lead into gold.

SILKS AND satins, scarlet and velvets, put out the kitchen fire.

When you have bought one thing fine, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it.

RATHER GO TO bed supperless than rise in debt.

It is easier to build two chimneys, than to keep one in fuel.

Creditors have better memories than debtors.

Creditors are a superstitious sect; great observers of set days and times.

PRIDE THAT dines on vanity, sups on contempt: pride breakfasted with plenty, dined with poverty, and supped with infamy.

It is as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

It is hard for an empty bag to stand upright.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

THEY THAT will not be counselled cannot be helped.

Those have a short lent, who owe money to be paid at Easter.

If you will not hear reason, she will surely rap your knuckles.

Fond pride of dress is sure a very curse, Ere fancy you consult, consult your purse.

A FAT KITCHEN
makes a lean will.

It is true there is much to be done, and perhaps you are weak-handed; but stick to it steadily, and you will see great effects, for "constant dropping wears away stones; and by diligence and patience the mouse ate in two the cable; and little strokes fell great oaks."

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

I NEVER SAW AN oft-removed tree, Nor yet an oft-removed family, That throve so well as those that settled be.

He that by the plough would thrive, Himself must either hold or drive.

Vessels large may venture more, But little boats should keep near shore.

MANY ESTATES are spent in the getting, Since women for tea forsook spinning and knitting, And men for punch forsook hewing and splitting.

Virtue alone is sufficient to make a man great, glorious and happy.

Long habits of virtue have a sensible effect on the countenance.

THE CAT IN gloves catches no mice.

A little neglect may breed great mischief; for want of a nail the shoe was lost, and for want of a shoe the horse was lost, and for want of a horse the rider was lost, "being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail."

AND, AFTER ALL, of what use is this pride of appearance, for which so much is risked, so much is suffered? It cannot promote health, nor ease pain; it makes no increase of merit in the person; it creates envy, it hastens misfortunes.

Think what you do when you run in debt;

you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor, you will be in fear when you speak to him, you will make poor, pitiful, sneaking excuses, and, by degrees, come to lose your veracity, and sink into base, downright lying.

ALMOST EVERY man has a strong natural desire of being valued and esteemed by the rest of his species; but I am concerned and grieved to see how few fall into the right and only infallible method of becoming so. That laudable ambition is too commonly misapplied, and often ill employed. Some, to make themselves con-

siderable, pursue learning; others grasp at wealth; some aim at being thought witty; and others are only careful to make the most of an handsome person: but what is wit, or wealth, or form, or learning, when compared with virtue? It is true we love the handsome, we applaud the learned, and we fear the rich

and powerful; but we even worship and adore the virtuous. Nor is it strange; since men of virtue are so rare, so very rare to be found.

If we were as industrious to become good, as to make ourselves great, we should become really great by being good, and the number of valuable

men would be much increased; but it is a grand mistake to think of being great without goodness; and I pronounce it as certain, that there was never yet a truly great man, that was not at the same time truly virtuous.

Experience keeps a dear school, but fools will learn in no other.

MEN ARE SUBJECT to various inconveniences merely through lack of a small share of courage, which is a quality very necessary in the common occurrences of life, as well as in a battle. How many impertinences do we daily suffer with great uneasiness, because we have not courage enough to discover our dislike.

WHEN YOU intend to take a long voyage, nothing is better than to keep it a secret till the moment of your departure. Without this, you will be continually interrupted and tormented by visits from friends and acquaintances, who not only make you lose your valuable time, but make you forget a thousand

things which you wish to remember; so that when you are embarked, and fairly at sea, you recollect, with much uneasiness, affairs which you have not terminated, accounts that you have not settled, and a number of things which you proposed to carry with you, and which you find the want of every moment.

IT IS WONDERFUL how preposterously the affairs of this world are managed. Naturally one would imagine, that the interest of a few individuals should give way to general interest; but individuals manage their affairs with so much more application, industry, and address, than the public do theirs, that general

interest most commonly gives way to particular. We assemble parliaments and councils, to have the benefit of their collected wisdom; but we necessarily have, at the same time, the inconvenience of their collected passions, prejudices and private interests. By the help of these, artful men overpower their wis-

dom, and dupe its possessors: and if we may judge by the acts, arrets, and edicts, all the world over, for regulating commerce, an assembly of great men is the greatest fool upon earth.

Women and wine, game and deceit, Make the wealth small, and the want great.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

REMEMBER, that *time* is money. He that can earn ten shillings a day by his labour, and goes abroad, or sits idle one half of that day, though he spends but sixpence during his diversion or idleness, ought not to reckon *that* the only expense; he has really spent, or rather thrown away, five shillings besides.

REMEMBER, that *credit* is money. If a man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it, during that time. This amounts to a considerable sum where a man has good and large credit, and makes good use of it.

REMEMBER, that money is of a prolific generating nature.

Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six, turned again it is seven and threepence, and so on till it becomes an hundred pounds. The

more there is of it, the more it produces every turning, so that the profits rise quicker and quicker. He that kills a breeding sow destroys all her offspring to the thousandth generation. He that murders a crown destroys all that it might have produced, even scores of pounds.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

REMEMBER, that six pounds a year is but a groat a day. For this little sum (which may be daily wasted either in time or expense unperceived) a man of credit may, on his own security, have the constant possession and use of an hundred pounds. So much in stock, briskly turned by an industrious man,

produces great advantage.

Remember this saying, "the good paymaster is lord of another man's purse." He that is known to pay punctually and exactly to the time he promises may at any time, and on any occasion, raise all the money his friends can spare. This is sometimes of great use.

AFTER INDUSTRY and frugality, nothing contributes more to the raising of a young man in the world than punctuality and justice in all his dealings; therefore, never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse forever.

THE MOST trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer: but if he sees you at a billiard table, or hears your voice at a tavern, when you should be at work, he sends for his

money the next day; demands it before he can receive it in a lump.

Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, keep an exact account for some time, both of your ex-

penses and your income. If you take the pains at first to mention particulars, it will have this good effect: you will discover how wonderfully small trifling expenses mount up to large sums, and will discern what might have been and may for the future be saved, without occasioning any great inconvenience.

IN SHORT, THE way to wealth, if you desire it, is as plain as the way to market. It depends chiefly on two words, *industry* and *frugality;* that is, waste neither *time* nor *money*, but make the best use of both. Without industry and frugality nothing will do, and with them everything. He that gets all he can honestly, and saves all

he gets (necessary expenses excepted) will certainly become *rich* —if that being who governs the world, to whom all should look for a blessing on their honest endeavors, doth not, in his wise Providence, otherwise determine.

The use of money is all the advantage there is in having money!

FOR SIX POUNDS a year you may have the use of one hundred pounds, provided you are a man of known prudence and honesty.

He that spends a groat a day idly, spends idly above six pounds a year, which is the price for the use of one hundred pounds.

HE THAT WASTES idly a groat's worth of his time per day, one day with another, wastes the privilege of using one hundred pounds each day.

He that idly loses five shillings worth of time, loses five shillings, and might as prudently throw five shillings into the sea.

HE THAT LOSES five shillings, not only loses that sum, but all the advantages that might be made by turning it in dealing, which, by the time that a young man becomes old, will amount to a considerable sum of money.

Again: he that sells upon credit, asks a price for what he sells

equivalent to the principal and interest of his money for the time he is to be kept out it; therefore, he that buys upon credit, pays interest for what he buys, and he that pays ready money, might lend that money out to use: so that he that possesses any thing he has bought, pays interest for the use of it.

YET, IN BUYING goods, it is best to pay ready money, because he that sells upon credit expects to lose five per cent. by bad debts; therefore he charges, on all he sells upon credit, an advance, that shall make up that deficiency.

Those who pay for what they buy upon

credit, pay their share of this advance. He that pays ready money, escapes, or may escape, that charge.

A penny sav'd is two-
pence clear,
A pin a day's a groat
a year.

Gain may be temporary and uncertain, but ever, while you live, expense is constant and certain.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

AT THIS TIME, when the general complaint is, that "money is scarce," it will be an act of kindness to inform the moneyless how they may reinforce their pockets. I will acquaint them with the true secret of money-catching, the certain way to fill empty purses, and how to keep them always full. Two simple rules,

well-observed, will do the business.

First, let honesty and industry be thy constant companions; and Secondly, spend one penny less than thy clear gains.

Then shall thy hide-bound pocket soon begin to thrive, and will never again cry with the empty belly-ache: neither will

creditors insult thee, nor want oppress, nor hunger bite, nor nakedness freeze thee. The whole hemisphere will shine brighter, and pleasure spring up in every corner of thy heart. Now, therefore, embrace these rules and be happy. Banish the bleak winds of sorrow from thy mind, and live independent.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

THEN SHALT thou be a man, and not hide thy face at the approach of the rich, nor suffer the pain of feeling little when the sons of fortune walk at thy right hand; for independency, whether with little or much, is good fortune and placeth thee on even ground with the proudest of the golden fleece.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

OH, THEN, BE wise, and let industry walk with thee in the morning, and attend thee until thou reachest the evening hour for rest. Let honesty be as the breath of thy soul, and never forget to have a penny when all thy expenses are enumerated and paid: then shalt thou reach the point of happiness,

and independence shall be thy shield and buckler, thy helmet and crown; then shalt thy soul walk upright, nor stoop to the silken wretch because he hath riches, nor pocket an abuse because the hand which offers it wears a ring set with diamonds.

Who dainties love,
shall beggars prove.

THE WHISTLE

When I was a child, at seven years old my friends, on a holiday, filled my pockets with coppers. I went directly to a shop where they sold toys for children; and being charmed with the sound of a *whistle*, that I met by the way in the hands of another boy, I voluntarily offered

him all my money for it. I then came home, and went whistling all over the house, much pleased with my *whistle*, but disturbing all the family. My brothers and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth. This

put me in mind what good things I might have bought with the rest of the money; and they laughed at me so much for my folly, that I cried with vexation; and the reflection gave me more chagrin, than the *whistle* gave me pleasure.

This, however, was afterwards of use to

me, the impression continuing on my mind; so that often, when I was tempted to buy some unnecessary thing, I said to myself, *Don't give too much for the whistle;* and so I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met

with many, very many, who *gave too much for the whistle.*

When I saw any one too ambitious of court favors, sacrificing his time in attendance on levees, his repose, his liberty, his virtue, and perhaps his friends, to attain it, I have said to myself, *This man gives too much for his whistle.*

When I saw another fond of popularity, constantly employing himself in political bustles, neglecting his own affairs, and ruining them by that neglect, *He pays, indeed*, says I, *too much for his whistle.*

If I knew a miser, who gave up every kind of comfortable living, all the pleas-

ures of doing good to others, all the esteem of his fellow-citizens, and the joys of benevolent friendship, for the sake of accumulating wealth, *Poor man*, says I, *you pay too much for your whistle.*

If I see one fond of appearance, of fine clothes, fine houses, fine furniture, fine equipages, all above

his fortune, for which he contracts debts, and ends his career in a prison, *Alas*, says I, *he has paid dear, very dear, for his whistle.*

When I see a beautiful, sweet-tempered girl, married to an ill-natured brute of a husband, *What a pity it is*, says I, *that she has paid so much for her whistle.*

In short, I conceived, that great part of the miseries of mankind were brought upon them by the false estimates they had made of the value of things, and by their giving too much for their *whistles*.

For age and want save while you may, No morning sun lasts a whole day.

FROM THE marriages that have fallen under my observation, I am rather inclined to think, that early ones stand the best chance of happiness. The temper and habits of the young are not yet become so stiff and uncomplying, as when more advanced in life; they form more easily to each other, and hence many occasions

of disgust are removed. And if youth has less of that prudence, which is necessary to manage a family, yet the parents and elder friends of young married persons are generally at hand to afford their advice, which amply supplies that defect; and by early marriage, youth is sooner formed to regular and useful life.

TREAT YOUR wife always with respect; it will procure respect to you, not only from her, but from all that observe it. Never use a slighting expression to her, even in jest; for slights in jest, after frequent bandyings, are apt to end in angry earnest.

BE STUDIOUS IN your profession, and you will be learned. Be industrious and frugal, and you will be rich. Be sober and temperate, and you will be healthy. Be in general virtuous, and you will be happy. At least, you will, by such conduct, stand the best chance for such consequences.

EAT AND DRINK such an exact quantity as the constitution of thy body allows of, in reference to the services of the mind.

They that study much, ought not to eat so much as those that work hard, their digestion being not so good. The exact quantity and quality, being found out,

is to be kept to constantly.

Excess in all other things whatever, as well as in meat and drink, is also to be avoided.

Youth, age and the sick, require a different quantity. And so do those of contrary complexions; for that which is too much for a phlegmatic man, is

not sufficient for a choleric.

The measure of food ought to be (as much as possibly may be) exactly proportionable to the quality and condition of the stomach, because the stomach digests it.

That quantity that is sufficient, the stomach can perfectly concoct and digest, and it suf-

ficeth the due nourishment of the body.

A greater quantity of some things may be eaten than of others, some being of lighter digestion than others. The difficulty lies in finding out an exact measure; but eat for necessity, not pleasure; for lust knows not where necessity ends.

WOULDST THOU enjoy a long life, a healthy body, and a vigorous mind, and be acquainted also with the wonderful works of God? Labour in the first place to bring thy appetite to reason.

Always taking out of the meal-tub, and never putting in, soon comes to the bottom.

WHEN YOU incline to have new clothes, look first well over the old ones, and see if you cannot shift with them another year, either by scouring, mending or even patching, if necessary. Remember, a patch on your coat, and money in your pocket is better and more creditable, than a writ on your

back, and no money to take it off.

When you incline to buy China ware, chintzes, India silks, or any other of their flimsy, slight manufactures, I would not be so hard with you, as to insist on your absolutely *resolving against it:* all I advise is, to *put it off*, (as you do your repentance)

till another year; and this, in some respects, may prevent an occasion of repentance.

If you are now a drinker of punch, wine, or tea, twice a day, for the ensuing year drink them but *once* a day. If you now drink them but once a day, do it but every other day. If

you do it now but once a week, reduce the practice to once a fortnight. And, if you do not exceed in quantity as you lessen the times, half your expense in these articles will be saved.

When you incline to drink rum, fill the glass *half* with water.

IF WE LOOK back into history for the character of the present sects in Christianity, we shall find few that have not in their turns been persecutors, and complainers of persecution.

There are many people that would be thought, and even think themselves,

honest men, who fail nevertheless in particular points of honesty; deviating from that character sometimes by the prevalence of mode or custom, and sometimes through mere inattention; so that their *honesty* is partial only; and not *general* or universal. Thus one, who would scorn to overreach you in a bargain,

shall make no scruple of tricking you a little now and then at cards; another, that plays with the utmost fairness, shall with great freedom cheat you in the sale of a horse.

But there is no kind of dishonesty, into which otherwise good people more easily and frequently

fall, than that of defrauding government of its revenues by smuggling when they have an opportunity, or encouraging smugglers by buying their goods.

The diligent spinner has a large shift; and now I have a sheep and a cow, everybody bids me good morrow.

IF A SOUND BODY and a sound mind, which is as much as to say, health and virtue, are to be preferred before all other considerations, ought not men, in choosing a business either for themselves or children, to refuse such as are unwholesome for the body, and such as make a man too dependent, too much obliged to please

others, and too much subjected to their humors in order to be recommended and get a livelihood?

I have heard of some great men whose rule it was, with regard to offices, *never to ask for them, and never to refuse them:* to which I have always added, in my own practice, *never to resign them.*

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

I AM ABOUT courting a girl I have had but little acquaintance with. How shall I come to a knowledge of her faults, and whether she has the virtues I imagine she has?

Answer. Commend her among her female acquaintance.

Lying rides upon debt's back.

THE GREAT secret of succeeding in conversation is, to admire little, to hear much; always to distrust our own reason, and sometimes that of our friends; never to pretend to wit, but to make that of others appear as much as possibly we can, to hearken to what is said, and to answer to the purpose.

IN VAIN ARE
musty morals taught
in schools,
By rigid teachers, and
as rigid rules,
Where virtue with a
frowning aspect
stands,
And frights the pupil
with her rough
commands,
But woman . . . .
Charming woman can
true converts
make,

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

We love the precepts
for the teacher's
sake;
Virtue in her appears
so bright and gay,
We hear with pleasure
and with pride
obey.

What is wisdom? The knowledge of what will be best for us on all occasions, and the best ways of attaining it.

IS ANY MAN WISE at all times and in all things? No, but some are more frequently wise than others.

Different things have different degrees of perfection, and the same thing at different times. Thus, a horse is more perfect than an oyster, yet the oyster may be a perfect oyster, as well as

the horse a perfect horse. And an egg is not so perfect as a chicken, nor a chicken as a hen; for the hen has more strength than the chicken, and the chicken more life than the egg; yet it may be a perfect egg, chicken, and hen.

Travelling is one way of lengthening life,—at least in appearance.

I THINK OPINIONS should be judged of by their influences and effects; and if man holds none that tend to make him less virtuous or more vicious, it may be concluded he holds none that are dangerous,—which, I hope, is the case with me.

Remember that modesty, as it makes the

most homely virgin amiable and charming, so the want of it infallibly renders the most perfect beauty disagreeable and odious. But when that brightest of female virtues shines among other perfections of body and mind in the same person, it makes the woman more lovely than an angel.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

MANY PEOPLE lead bad lives, that would gladly lead good ones, but know not *how* to make the change. They have frequently *resolved* and *endeavored* it, but in vain; because their endeavors have not been properly conducted. To expect people to be good, to be just, to be temperate, etc., without

showing them *how* they should *become* so, seems like the ineffectual charity mentioned by the apostle, which consisted in saying to the hungry, the cold and the naked, be ye fed, be ye warmed, be ye clothed, without showing them how they should get food, fire or clothing.

MOST PEOPLE have, naturally, *some* virtues, but none have naturally *all* the virtues. To *acquire* those that are wanting, and secure what we acquire, as well as those we have naturally, is the subject of *an art*. It is as properly an art as painting, navigation or architecture.

WORLDLY WISDOM FROM BENJAMIN FRANKLIN

I KNEW A WISE old man who used to advise his young friends to choose wives out of a bunch; for where there were many daughters, he said, they improved each other, and from emulation acquired more accomplishments, knew more, could do more, and were not spoiled by parental fondness, as single children often are.

I WOULD ADVISE you to read with a pen in your hand, and enter in a little book short hints of what you find that is curious, or that may be useful; for this will be the best method of imprinting such particulars in your memory, where they will be ready, either for practice on some future occasion, if they are matters of

utility, or at least, to adorn and improve your conversation, if they are rather points of curiosity.

A PARABLE ON BROTHERLY LOVE

1. In those days there was no worker of iron in all the land. And the merchants of Midian passed by with their camels, bearing spices, and myrrh, and balm, and wares of iron.

2. And Reuben bought an axe of the Ishmae-

lite merchants, which he prized highly, for there was none in his father's house.

3. And Simeon said unto Reuben, his brother, "Lend me, I pray thee, thine axe." But he refused, and would not.

4. And Levi also said unto him, "My brother, lend me, I pray thee, thine axe;" and he refused him also.

5. Then came Judah unto Reuben, and entreated him, saying, "Lo, thou lovest me, and I have always loved thee, do not refuse me the use of thine axe."
6. But Reuben turned from him, and refused him likewise.
7. Now it came to pass, that Reuben hewed timber on the bank of the river, and his axe fell therein,

and he could by no means find it.

8. But Simeon, Levi, and Judah had sent a messenger after the Ishmaelites with money, and had bought for themselves each an axe.

9. Then came Reuben unto Simeon, and said, "Lo, I have lost mine axe, and my work is unfinished; lend me thine, I pray thee."

10. And Simeon answered him saying, "Thou wouldst not lend me thine axe, therefore will I not lend thee mine."

11. Then went he unto Levi, and said unto him, "My brother, thou knowest my loss and my necessity; lend me, I pray thee, thine axe."

12. And Levi reproached him, saying,

"Thou wouldst not lend me thine axe when I desired it, but I will be better than thou, and will lend thee mine."

13. And Reuben was grieved at the rebuke of Levi, and being ashamed, turned from him and took not the axe, but sought his brother Judah.

14. And as he drew near, Judah beheld his

countenance as it were covered with grief and shame; and he prevented him, saying, "My brother, I know thy loss; but why should it trouble thee? "Lo, have I not an axe that will serve both thee and me? Take it, I pray thee, and use it as thine own."

15. And Reuben fell on his neck, and kissed

him, with tears, saying; "Thy kindness is great, but thy goodness in forgiving me is greater. Thou art indeed my brother, and whilst I live, will I surely love thee."

16. And Joseph saw these things, and reported them to his father Jacob.

17. And Jacob said, "Reuben did wrong, but he repented.

Simeon also did wrong; and Levi was not altogether blameless.

18. "But the heart of Judah is princely. Judah hath the soul of a king. His father's children shall bow down before him, and he shall rule over his brethren."

[THE END]

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